WHITE CROSS SERIES



Missa Recitata

In the words of the saintly Pope Pius X

"Do not pray at Mass but pray the Mass"

for Congregational Use

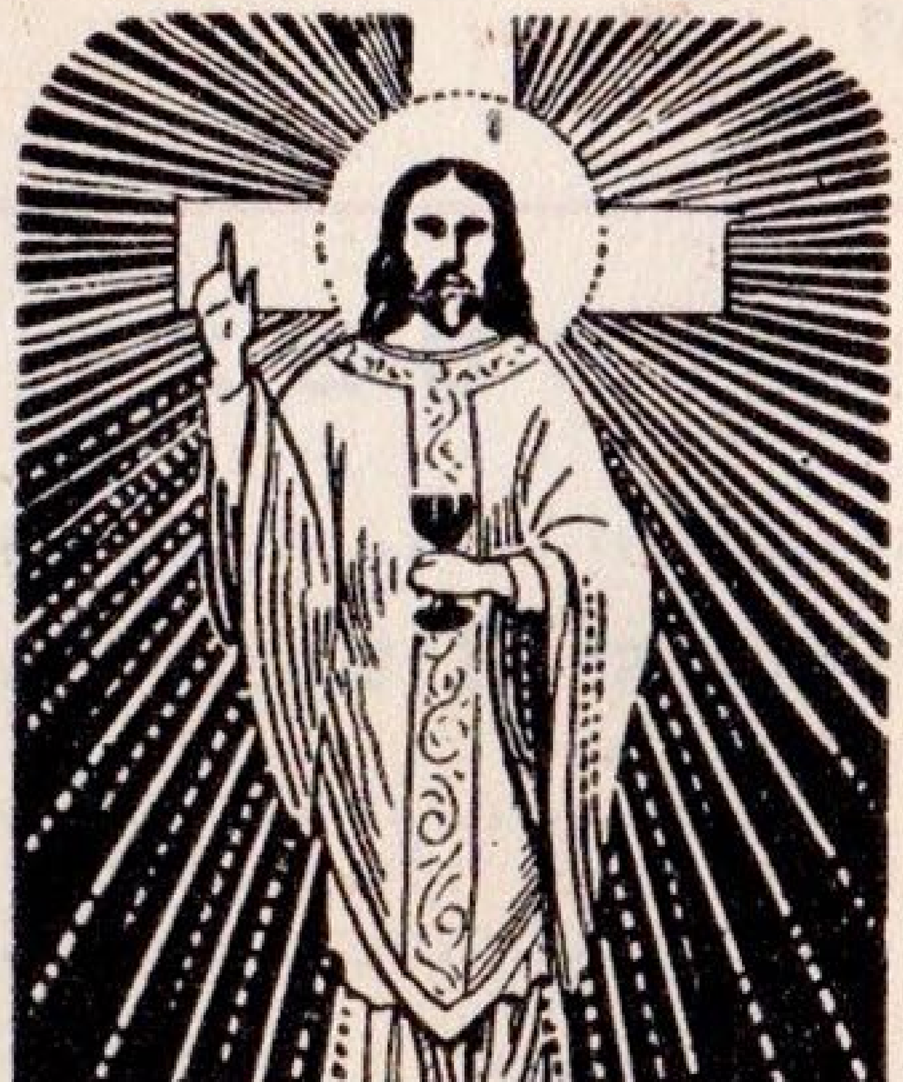
MISSA RECITATA

MASS RECITED WITH THE PRIEST

LATIN—ENGLISH

English according to the Editors' Uniform Text

Arranged for Congregational Praying
in both the Latin and the English



In the words of the saintly Pope Pius X,
"Do not pray at Mass, but, pray The Mass."

KNOW THE MASS—PRAY THE MASS
LIVE THE MASS

Nihil Obstat—
S. K. Wilson, S. J.,
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FOREWORD

We have been earnestly exhorted by Pope Pius X not merely to "pray at Mass but to PRAY THE MASS". In other words, we must offer up the Mass with the priest and apply the content of the daily Mass to our daily Christian conduct. In no other way can this high ideal be more perfectly realized than by a reverent and an intelligent understanding of the Liturgy of the Mass.

The Liturgy of the Mass comprises the sublime prayers, the select and appropriate passages from Holy Scripture, the awe-inspiring ceremonies of all the sacred functions and the various utensils which the Church, guided by the Holy Spirit, prescribes in detail for the proper celebration of this superexcellent act of religious worship.

The more perfectly we understand the Liturgy of the Mass, the more highly we shall esteem the Mass, and the more disposed we shall be to derive greater inspiration and profit from its inexhaustible beauty and its infinite value. The current LITURGICAL MOVEMENT in the Church bears witness to her solicitude to have us realize that we, the faithful, are inseparably united in the Mystical Body of Christ. He is the HEAD and we are the MEMBERS of that Body. Hence, we are to Think and Act and Live "through Him, with Him and in Him."

We attain this spiritual goal chiefly through our whole-hearted participation in the Mass in which Christ is personally present, in which He offers Himself through the priest to His heavenly Father, in an unbloody manner, as He once offered Himself for us on the Cross in a bloody manner. Nay—at the Mass Christ does more! In the course of the Liturgical

year (from the beginning of Advent to the close of the Pentecostal period) He reenacts His earthly life on the sacrificial altar! His miracles, the Mysteries of our Faith, His Birth, Infancy, Childhood, Public Life, Passion and Death, Resurrection, Ascension, Coming of the Holy Spirit, the lives of His Blessed Mother and the Saints are there unfolded before us. As members of the Mystic Body of Christ we are to be one with Christ, become Mass-conscious and Live The Mass in our own daily lives, so that we may be able to say with Saint Paul: "It is now no longer I that live, but Christ lives in me" (Gal. 2. 20).

To this end, our "Missa Recitata" "Mass Recited with the Priest" (and the accompanying explanation of some terms and titles used in connection with the Holy Sacrifice), is offered to the the devout Reader. Should this booklet be used by the congregation for public recitation, the Proper parts of the Mass might be recited aloud from the English Missal by one member of the group. It may also serve as a practical aid to pupils in the class room in the study of the Mass, and be most helpful if given to converts. Hope is entertained that the use of this booklet will encourage more active participation in the Mass, that it will awaken livelier interest in the sublime beauty and significance of the Liturgy of the Mass and that it may serve as a stepping-stone to the use of the Daily Missal—the objective which the Church aims at in her Liturgical Movement. No other Catholic devotion can be more acceptable to God, make us more worthy members of the Mystic Body of Christ or be a source of richer graces to the individual and the world at large. Know the Mass! Pray the Mass! Live the Mass!

The Compilers.

EXPLANATION OF TERMS AND TITLES USED IN CONNECTION WITH THE MASS

SACRIFICE. (From the Latin **Sacrificium, Something Sacred)** An offering of a perceptible object by a priest to God alone and the destroying of it in some manner to acknowledge that God is the Creator and Lord of all things.

SACRIFICE OF THE MASS. It is the **same** as the sacrifice of the cross. Christ is the **Victim** and the Priest at Mass as He was the Victim and Priest on the cross. The **ends** of the Mass are the same as those of the sacrifice on the cross: **Adoration** of God as our Lord and Creator, **Thanksgiving** for His many favors, **Petition**ing Him to bestow His Blessings on all men, **Satisfying** the justice of God for sins committed against Him. The **manner** of offering alone is different. On the cross, Christ really shed His blood and was really slain. In the Mass there is no shedding of His blood nor physical death, since Christ can die no more. On the cross the Savior gained all merit and atoned for all sins. In the Mass he applies to us the merits and satisfaction of His death on the cross.

MASS OF THE CATECHUMENS. In the early centuries of of the Church those who had not yet been baptized but who were undergoing religious instructions were called **Catechumens** (converts). These Catechumens were dismissed from the assembled congregation after attending the introductory part of the Mass. The **Introductory Part of the Mass** extended to the Credo, inclusive.

The word **Mass** is derived probably from the Latin **Missa,** meaning **Dismissal.** After the **Dismissal** of the Catechumens the priest and the faithful proceeded to offer up the Eucharistic Sacrifice, the main part of the Mass.

MASS OF THE FAITHFUL. The principle part of the Mass consisting of the Offertory, Consecration and Communion. It is that part of the Mass which one must hear to fulfill the obligation to hear Mass. Today, both parts of the Mass (Mass of the Catechumens and Mass of the Faithful) are combined to constitute the Holy Sacrifice.

MISSAL. **(The Mass Book)** It contains all the **Prayers** recited by the priest at the altar and all the essential **Rubrics** (liturgical rules) to guide him in the celebration of the Mass. The Missal has two general divisions: The Ordinary of the Mass and the Proper of the Mass.

ORDINARY OF THE MASS. Those parts of the Mass which **do not change.** They are repeated in every Mass throughout the year, except on some rare occasions when a minor change takes place.

PROPER OF THE MASS. Those parts which are **different** for each Sunday and each week day. Appropriate changes are made to suit the particular season of the liturgical year, or to the mystery or the saint whose feast is being commemorated.

MISSAL WRITTEN IN LATIN. Why? Because Latin is the **Official** and **Liturgical Language** of the Church. Being a **dead** language Latin words undergo no variation of meaning in the course of time as do the words of a **living** language. Hence, the **dead** language crystallizes the form of the principle doctrines of the Church.

SANCTUARY. (From the Latin, **Sanctuarium, Holy Place)** It is the space included within the altar rail. Reserved for priests and his immediate assistants, including altar boys or acolytes.

ALTAR. (From the Latin, **Altaria, a High Place or Hill)** Referring especially to an elevated structure on which sacrifices were offered as an act of worship. In our churches the **Altar** is the **central structure** in the sanctuary. More specif-

ically it is the **Table,** called **Altar Table,** on which the Eucharistic Sacrifice takes place. The structural work rising above and to the sides of the table serve an ornamental purpose.

ALTAR STONE. A small, portable flat slab of stone which is an essential part of the altar and which is embedded within the center of the altar table. It must be of sufficient dimensions to hold the host and the greater part of the chalice. In the slab is a small covered cavity containing the relics of some of the martyrs, to recall to mind that the early century Masses were read over the tombs of martyrs buried in the catacombs. The altar stone is consecrated by the Bishop and is marked by five crosses, one in the center and one on each of the four corners, in memory of the five wounds of Christ's body.

TABERNACLE. (From the Latin **Tabernaculum, small shelter-place)** The Tabernacle is the **Small House,** or ornamental receptacle at the center of the altar for reserving the consecrated Hosts.

EPISTLE SIDE OF THE ALTAR. The **Right Side** of the altar as one faces it. It is so called because most of the Scripture readings which take place there are taken from the **Epistles** of the Apostles.

GOSPLE SIDE OF THE ALTAR. The **Left Side** of the altar as one faces it. It is named thus because portions of the Gospel are read there during the Mass.

ALTAR CLOTHS. There must be three made of hemp or linen one placed above the other, to symbolize the Blessed Trinity and the winding sheets in which the body of Jesus was wrapped for burial. **Three** are used as a precautionary measure so that if the Precious Blood should be spilt, it would be absorbed by the cloths before it reaches the altar stone.

COLOR OF VESTMENTS. Variously colored vestments are worn at the Mass to emphasize the spirit

of the season of the liturgical year and of particular feast days. They point out the wearer as representing the great High Priest, Christ, and their rich textures indicate the solemnity of the sacrificial service.

White Vestments. Color of **Purity,** of **Innocence,** of **Joy** and **Glory.**

Purple Vestments. (Violet) Color of **Sorrow, Mourning, Penance.**

Green Vestments. Color of **Hope.** Worn on most Sundays of the year.

Red Vestments. Sign of **Blood** and **Fire,** representing **Charity, Fortitude.**

Black Vestments. Sign of **Deep Sorrow** and of **Death.**

Gold Vestments. Worn at celebration of greatest feasts, e. g.; Christmas, Easter.

Rose Colored. Worn on two Sundays: 3rd Sunday of Advent, 4th Sunday of Lent.

NAMES OF MASSES. All Masses are **Essentially** the same. However, different names are assigned to Masses according to rank of the celebrant or the formality or ceremonies with which they are celebrated.

Low Mass. Mass offered by **one priest** in which all prayers are **recited.**

High Mass. Mass **sung** by one priest with only altar boys attending.

Solemn High Mass. Mass **sung** by a priest and attended by two other priests, a **Deacon** and **Subdeacon.** He is also assisted by several servers and the choir.

Pontifical Mass is a solemn Mass celebrated by the Pope or Bishop with special ceremonies.

Nuptial Mass. A Mass said with special ceremonies for a couple just married to confer special blessings upon their wedded life. A nuptial Mass is not said during Advent or Lent.

Requiem Mass. Said for the departed. Black vestments are used. Called **Requiem Mass** from the first word of the Introit, **Requiem,** meaning **Rest.**

MASS OF THE CATECHUMENS.

INTROIT. (From the Latin **Introitus** meaning **Entrance)** The Introit was originally a long and complete psalm sung as the priests in solemn procession made **Entrance** in the place of sacrifice. Now the Introit is a small portion of a psalm recited at the Epistle side of the altar, (after the priest finishes the prayers at the foot and center of the altar.) At High Mass the Introit is chanted by the choir.

KYRIE ELEISON. (From the Greek, meaning **Lord, have mercy on us)** An ancient ejaculatory prayer said after the Introit, three times before and three times after the **Christe Eleison.** The latter Greek words, meaning **Christ, have mercy on us,** are likewise repeated three times.

GLORIA IN EXCELSIS DEO. (Latin, meaning **Glory be to God on high)** This prayer is a sublime tribute of divine praise (doxology) opening with the words sung by the angels at Christ's birth. The Gloria is omitted in times of penance and Requiem Masses, otherwise it is said immediately after the Kyrie.

DOMINUS VOBISCUM. (Latin, meaning **The Lord be with you)** It is the recurring salutation of the priest to the faithful at Mass. **Et cum spiritu tuo** (Latin, meaning **And with thy spirit)** is the response of the faithful to the priest. This versicle and response show that both the priest and the faithful are united in offering the Mass.

AMEN. (From the Hebrew **Aman,** meaning **affirmed, so be it!)** It is a word borrowed from the Hebrew language signifying that one is in complete agreement with the statement of the speaker. **Amen** concludes all prayers of the Church.

COLLECT. (Latin **Collecta,** meaning **A group assembled for prayer)** It is a beautiful, concise prayer of praise and petition and reveals the spirit of the particular season of the liturgical year or feast which is being celebrated. It follows the Gloria, or, if the Gloria is omitted, it follows the Kyrie. There may be two or more Collects in the same Mass.

EPISTOLA. (Latin, meaning **Letter, Epistle)** Usually it is a selection from one of the Apostles' messages written to the early Christians stressing some doctrinal or moral lesson.

GRADUAL. (Latin **Gradus,** meaning **Step)** In the early Church the **Gradual** was sung from a step or kind of pulpit; hence, the name "Gradual", (step-prayer). Formerly, quite long; now, a single verse or so from a psalm repeated in the recitation or singing of it. It follows the Epistle.—**Alleluia Verse. Alleluia** (Hebrew, meaning **Praise ye the Lord)** Added to the gradual, used especially in the Easter Season and joyfully repeated. In the penitential seasons the Alleluia verse is omitted and the **Tract,** a single verse or more from the penitential psalms, is substituted. Called **Tract** (from the Latin **Tractim,** meaning sung or said in continuous tone).

GOSPEL. Glad tidings concerning Christ, His kingdom and salvation. The Gospel of the Mass, is an appropriate selection for the liturgical season or feast of the day taken from one of the four books of the New Testament written by the four Evangelists. During the reading of the Gospel all stand as a mark of reverence for the Word of God and sign their foreheads, lips and breast with the cross to signify their readiness to believe, proclaim and cherish its truths.

CREDO. (Latin, meaning **I believe)** The **Creed** is a **Summary** of the principal teachings of the Catholic Church. The Creed said and sung at the Mass is the **Nicene Creed.** It was formulated in the year 325 against the Arian heresy by the

First Council of Niceae; hence "Nicene Creed". It is more complete than the Apostles' Creed.

MASS OF THE FAITHFUL.

OFFERTORY. (Latin **Offertorium,** meaning **Offering up)** That part of the Mass in which **Unconsecrated bread and wine** are **offered up to God.** Offertory refers also to the **prayers** said by the priest as he blesses and offers up the bread and wine to God. Refers also to the one or more verses appropriate to the occasion and sung by the choir while the priest makes the offering.

ORATE FRATRES. (Latin, meaning **Pray, brethren)** with these words and facing the people the priest makes the exhortation: "Pray, Brethren, that **my** and **your** sacrifice may be acceptable to God the Father Almighty." Note that **"my"** and **"your"** are a reminder that **both priest and people** offer the holy Sacrifice to God, jointly.

SECRETA. (Latin, meaning **Secret Prayer)** Called so because it is said in a very low voice. It is similar in character to the Collect and other changeable parts of the Mass, always very appropriate and beseeching God to accept the gifts offered up and to bless those who offer them.

PREFACE. (From Latin **Praefatio,** meaning **Introduction)** The Preface introduces the Canon of the Mass. It begins with the **Sursum Corda** (lift up your hearts) and ends with the triple repetition of the **Sanctus** (Holy). The preface is an invitation to praise, glorify and thank God in union with the heavenly hosts. There are 15 Prefaces much alike except for the changeable part which belongs to the special feast or season of the year.

CANON. (From the Greek, **Kanon,** meaning **a rule, something fixed, unchangeable)** The **Canon** is the **most solemn and most fundamental part** of the Mass. In the Canon the **Consecration (transubstantiation)** of the bread and wine into the Body and Blood of Christ takes place. The Canon begins with a renewal of the offering of the

sacrificial gifts to God and a prayer for all the faithful. It ends with the consuming of the Sacred Species by the priest at his Communion.

ELEVATION AT MASS. It is the **lifting up** of the Consecrated Host and chalice of Consecrated Wine so that they may be seen by the faithful and the Body and Blood of the Savior may be adored by them. It is proper to gaze with adoring reverence upon the Consecrated Species and say: "My Lord and my God!"

PATER NOSTER. (Latin, meaning **Our Father**) First words of the Lord's Prayer.

AGNUS DEI. (Latin, meaning **Lamb of God**) Words used by St. John the Baptist when he announced the coming of the Savior to take away the sins of the world. It is repeated three times.

COMMUNION. The receiving of the Body and Blood of the Savior by the priest and faithful. Refers also to the Antiphon (portion of a psalm) said by the priest at the Epistle side of the altar, after the reception of Communion and cleansing of his fingers and chalice.

POSTCOMMUNION. A short prayer following the Communion Prayer, approximately of the same length as the Collects and Secret Prayers.

DISMISSAL. After the Postcommunion Prayer the priest goes to the center of the altar, faces the people, and all unite in giving thanks in these simple words: **Ite Missa Est** (Latin, meaning **"Go, the Mass is ended"**) Or in some Masses: **"Benedicamus Domino"** (Latin, meaning **"Let us bless the Lord"**) The response to both is the same: **Deo Gratias** (Latin, meaning **Thanks be to God.**

LAST BLESSING AND LAST GOSPEL. The priest then imparts his blessing to the congregation and proceeds to read the **Last Gospel** which terminates the Mass. The last Gospel for most Masses are the 14 verses taken from the first chapter of St. John. It most fittingly rehearses the story of the Savior's coming and our redemption.

PRAYERS BEFORE MASS

Ant.—Remember not, O Lord, our offences, nor those of our fathers; and do not exact punishment for our sins. (In P. T.: Alleluia.)

LORD, have mercy on us. * Christ, have mercy on us. * Lord, have mercy on us. * Our Father . . .

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. I said: Lord, have mercy upon me.

℟. Heal my soul, for I have sinned against Thee.

℣. Turn, O Lord, a little towards us.

℟. And listen to the prayers of Thy servants.

℣. Let Thy mercy, O Lord, be upon us.

℟. As we have hoped in Thee.

℣. May Thy priests be clothed in righteousness.

℟. And may Thy Saints rejoice.

℣. From my secret sins cleanse me, O Lord.

℟. And from the sins of others spare Thy servant.

℣. Lord, hear my prayer.

℟. And let my cry come unto Thee.

LET US PRAY:—

INCLINE the ears of Thy kindness, most merciful God, to our prayers, and enlighten our heart with the grace of the Holy Spirit; so that we may worthily assist at Thy Mysteries and love Thee with an everlasting love.

O God, to whom every heart lies open, and every wish speaks and from whom no secret is hidden, cleanse the thoughts of our hearts by the infusion of the Holy Spirit, so that we may perfectly love Thee and worthily praise Thee.

Inflame the affections of our hearts, O Lord, with the fire of the Holy Spirit,

that we may serve Thee with a chaste body and please Thee with a pure mind.

May the Paraclete, who proceeds from Thee, we ask Thee, O Lord, enlighten our minds and lead us to all truth, as Thy Son has promised.

O Lord, we beseech Thee, may the power of the Holy Spirit be with us, mercifully cleansing our hearts and preserving them from all harm.

O God, Who has taught the hearts of the faithful by the light of the Holy Spirit, grant us by the same Spirit to know what is right and ever rejoice in His consolation.

Cleanse our thoughts, O Lord, we beg Thee, by Thy visitation, that when our Lord Jesus Christ, Thy Son, comes He may find within us a place prepared for Him; Who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end. Amen.

THE MISSA RECITATA

Local directions allowing, prayers marked with asterisks (*) may be said aloud by the congregation.

A leader reads the Propers of the day from the Missal.

Congregation rises when priest enters the sanctuary. After he prepares chalice and missal he descends to the foot of the altar to recite the following prayers. All kneel.

MASS OF THE CATECHUMENS

The priest makes the Sign of the Cross and says—

Prayers at the foot of the Altar

PRIEST: IN NOMINE Patris, et Filii, † et Spiritus Sancti. Amen.	IN the name of the Father, and of the Son, † and of the Holy Spirit. Amen.
Antiphon— Introibo ad altare Dei.	I will go in to the altar of God.
PEOPLE: Ad Deum, qui laetificat juventutem meam.	To God, the joy of my youth.

Psalm 42

In Masses for the dead, and from Passion Sunday until Holy Saturday exclusively, this Psalm is omitted.

PRIEST: JUDICA me, Deus, et discerne causam meam de gente non	Give judgment for me, O God, and decide my cause against an unholy people,

sancta: ab homine iniquo et doloso erue me.

from unjust and deceitful men deliver me.

PEOPLE: Quia tu es, Deus, fortitudo mea: * quare me reppulisti, * et quare tristis incedo, * dum affligit me inimicus?

For Thou, O God, art my strength, * why hast Thou forsaken me? * And why do I go about in sadness, * while the enemy afflicts me.

PRIEST: Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Send forth Thy light and Thy truth; for they have led me and brought me to Thy holy hill and Thy dwelling place.

PEOPLE: Et introibo ad altare Dei: * ad Deum, * qui laetificat juventutem meam.

And I will go in to the altar of God, * to God, the joy of my youth.

PRIEST: Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

I shall yet praise Thee upon the harp, O God, my God. Why art thou sad, my soul, and why dost thou trouble me?

PEOPLE: Spera in Deo, * quoniam adhuc confitebor illi: * salutare vultus mei, * et Deus meus.

Trust in God, for I shall yet praise Him, * the salvation of my countenance and my God.

PRIEST: Gloria Patri, et Filio, et Spiritui Sancto.

Glory be to the Father, and to the Son, and to the Holy Spirit.

PEOPLE: Sicut erat in principio, et nunc, et semper:

As it was in the beginning, * is now, and ever

* et in saecula saeculorum. Amen.

shall be, * world without end. Amen.

Antiphon—

PRIEST: Introibo ad altare Dei.

I will go in to the altar of God.

PEOPLE: Ad Deum qui laetificat juventutem meam.

To God, the joy of my youth.

PRIEST: Adjutorium nostrum † in nomine Domini.

Our help † is in the name of the Lord.

PEOPLE: Qui fecit caelum et terram.

Who hath made heaven and earth.

PRIEST— (*Says Confiteor*)

PEOPLE: Misereatur tui omnipotens Deus, * et, dimissis peccatis tuis, * perducat te ad vitam aeternam.

May Almighty God have mercy on you and forgive you your sins, * and bring you to life everlasting.

PRIEST: Amen.

Amen.

Public Confession *

PEOPLE: CONFITEOR DEO omnipotenti, * beatae Mariae semper Virgini, * beato Michaeli Archangelo, * beato Joanni Baptistae, * sanctis Apostolis Petro et Paulo, * omnibus Sanctis, * et tibi, pater, * quia peccavi nimis, * cogitatione, verbo et opere: *

I confess to Almighty God, * to blessed Mary, ever Virgin, * to blessed Michael the Archangel, * to blessed John the Baptist, * the holy Apostles, Peter and Paul, * and all the saints, * and to you, Father, * that I have sinned exceedingly, * in thought, word and deed, *

* *May obtain remission of venial sins.*

(*Strike breast three times*)

mea culpa, * mea culpa, * mea maxima culpa. * Ideo precor beatam Mariam semper Virginem, * beatum Michaelem Archangelum, * beatum Joannem Baptistam, * sanctos Apostolos Petrum et Paulum, * omnes Sanctos, * et te, pater, * orare pro me ad Dominum, Deum nostrum.

through my fault, * through my fault, * through my most grievous fault. * Therefore I beseech blessed Mary, ever Virgin, * blessed Michael the Archangel, * blessed John the Baptist, * the holy Apostles, Peter and Paul, * and all the saints, and you, Father, * to pray to the Lord our God for me. *

PRIEST: Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam aeternam.

May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

PEOPLE: Amen.

Amen.

PRIEST: Indulgentiam, absolutionem, † et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

May the Almighty and merciful Lord grant us pardon, absolution † and full remission of our sins.

PEOPLE: Amen.

Amen.

PRIEST: Deus, tu conversus vivificabis nos.

Thou wilt turn, O God, and bring us to life.

PEOPLE: Et plebs tua laetabitur in te.

And Thy people shall rejoice in Thee.

PRIEST: Ostende nobis, Domine, misericordiam tuam.

Show us, O Lord, Thy mercy.

PEOPLE: Et salutare tuum da nobis.	And grant us Thy salvation.
PRIEST: Domine, exaudi orationem meam.	O Lord, hear my prayer.
PEOPLE: Et clamor meus ad te veniat.	And let my cry come unto Thee.
PRIEST: Dominus vobiscum.	The Lord be with you.
PEOPLE: Et cum spiritu tuo.	And with thy spirit.

As the priest ascends to the altar, pray silently with him.

OREMUS. Aufer a nobis, quaesumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.	LET US PRAY. Take away from us our sins, O Lord, that we may enter with pure minds into the holy of holies. Through Christ our Lord. Amen.
ORAMUS te, Domine, per merita Sanctorum tuorum quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.	We beseech Thee, O Lord, by the merits of Thy saints, whose relics lie here, and of all the saints: deign in Thy mercy to pardon me all my sins. Amen.

* * * * * * * * * * * *

At Solemn High Mass the priest blesses the incense, saying—

Ab illo benedicaris in cujus honore cremaberis. Amen.	Be thou blessed by Him in whose honor thou shalt be consumed. Amen.

He then incenses the altar and is himself incensed by the deacon.

* * * * * * * * * * * *

Going to the book on the right side, the priest reads—

THE INTROIT

The following may be said silently or the Proper Introit may be read from the Missal by the leader.

O MY GOD, direct my steps, I beseech Thee in the way of Thy commandments, and grant that nothing may ever separate me from Thy love.

Blessed are they that love God, and do not commit sin.

Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and ever shall be; world without end. Amen.

O my God, direct my steps, I beseech Thee, in the way of Thy commandments, and grant that nothing may ever separate me from Thy love.

Priest returns to the middle of the altar and says alternately with the people—

THE KYRIE

PRIEST:	Kyrie, eleison.	Lord, have mercy on us.
PEOPLE:	Kyrie, eleison.	Lord, have mercy on us.
PRIEST:	Kyrie, eleison.	Lord, have mercy on us.
PEOPLE:	Christe, eleison.	Christ, have mercy on us.
PRIEST:	Christe, eleison.	Christ, have mercy on us.
PEOPLE:	Christe, eleison.	Christ, have mercy on us.
PRIEST:	Kyrie, eleison.	Lord, have mercy on us.
PEOPLE:	Kyrie, eleison.	Lord, have mercy on us.
PRIEST:	Kyrie, eleison.	Lord, have mercy on us.

In low Mass, all kneel—In high Mass, all stand.
if customary for—

THE GLORIA

Omitted in some Masses.

PRIEST: PEOPLE: GLORIA in excelsis Deo. * Et in terra pax hominibus * bonae voluntatis. * Laudamus te. * Benedicimus te. * Adoramus te. * Glorificamus te. * Gratias agimus tibi propter magnam gloriam tuam. * Domine Deus, Rex caelestis, * Deus pater omnipotens. * Domine Fili unigenite, * Jesu Christe. * Domine Deus, Agnus Dei, Filius Patris. * Qui tollis peccata mundi, * miserere nobis. * Qui tollis peccata mundi, * suscipe deprecationem nostram. * Qui sedes ad dexteram Patris, * miserere nobis. * Quoniam tu solus Sanctus, * Tu solus Dominus. * Tu solus Altissimus, Jesu Christe. * Cum Sancto Spiritu * † in gloria Dei Patris. Amen.

GLORY to God in the highest. * And on earth peace to men of good will. * We praise Thee. * We bless Thee. * We adore Thee. * We glorify Thee. * We give Thee thanks for Thy great glory. * O Lord God, heavenly King, * God the Father Almighty. * O Lord Jesus Christ, the only-begotten Son. * O Lord God, Lamb of God, * Son of the Father. * Who takest away the sins of the world, * have mercy on us. * Who takest away the sins of the world, * receive our prayer. * Who sittest at the right hand of the Father, * have mercy on us. * For Thou alone art holy, * Thou alone art Lord. * Thou alone, O Jesus Christ, art most high. * Together with the Holy Spirit, * † in the glory of God the Father. Amen. *

After kissing the altar, the priest faces the people, and salutes them, saying—

PRIEST:	Dominus vobiscum.	The Lord be with you.
PEOPLE:	Et cum spiritu tuo.	And with thy spirit.

Returning to the book, he recites—

THE COLLECT(S)

The following may be said silently or the Proper Collect may be read from the Missal by the leader.

ALMIGHTY and Eternal God, grant us, in Thy infinite mercy, pardon for our sins, health of mind and body; peace in our days; unity and increase of Catholic faith; fervent charity; sincere devotion; patience in suffering, and everything which leads to Thy glory, and our salvation. Through Jesus Christ our Lord. Amen.

At conclusion of each Collect—

PRIEST:	Per omnia saecula saeculorum.	World without end.
PEOPLE:	Amen.	Amen.

In low Mass, all kneel—In high Mass, all sit—

At Solemn High Mass the Epistle is sung by the sub-deacon.

THE EPISTLE

The following may be said silently or the Proper Epistle may be read from the Missal by the leader.

BRETHREN: Be not wise in your own conceit. Render to no man evil for evil; provide good things not only before God, but also before all men. If it be possible, as much as is in you, have peace

with all men. Do not revenge yourselves, dearly beloved, but give place unto wrath; for it is written: Vengeance is mine; I will repay, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him drink; for doing this, thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil by good.

After the Epistle—

PEOPLE: Deo gratias. — Thanks be to God.

THE GRADUAL

The following may be said silently or the Proper Gradual may be read from the Missal by the leader.

I SAID, O Lord, be Thou merciful to me; heal my soul, for I have sinned against Thee. Blessed is he that regardeth the needy and the poor; the Lord will deliver him in the evil day.

The priest returning to the middle of the altar, bows down with his hands joined, and says the—

Prayer Before the Gospel

MUNDA cor meum ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal; deign of Thy gracious mercy so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Jube, Domine, benedicere.	Pray, Lord, Thy blessing.
Dominus sit in corde meo et in labiis meis: ut digne et competenter annuntiem Evangelium suum.	The Lord be in my heart and on my lips, that I may worthily and fittingly proclaim His holy Gospel.

The priest goes to the Gospel side and reads the Gospel. At Solemn High Mass the celebrant reads the Gospel in a low tone.

* * * * * * * * * * * *

At Solemn High Mass while the celebrant is reading the Gospel in a low tone, the deacon places the Book of Gospels on the altar. After the celebrant has blessed the incense, the deacon kneeling on the top step says the "Munda cor meum", taking the Book of Gospels he kneels down and asks the celebrant for his blessing.

Jube, domne, benedicere.	Pray, Father, thy blessing.
Dominus sit in corde tuo et in labiis tuis: ut digne et competenter annunties Evangelium suum: In nomine Patris, et Filii, † et Spiritui Sancti. Amen.	The Lord be in thy heart and on thy lips, that thou may worthily and fittingly proclaim His holy Gospel: In the name of the Father, and of the Son, † and of the Holy Spirit. Amen.

The deacon goes to the appointed place and sings the Gospel. The celebrant kisses the Sacred Text and is incensed by the deacon.

* * * * * * * * * * * *

THE GOSPEL

PRIEST: Dominus vobiscum.	The Lord be with you.
PEOPLE: Et cum spiritu tuo.	And with thy spirit.

With the thumb of your right hand, make the sign of the cross upon forehead, lips and center of breast, as the priest says—

PRIEST: † Sequentia (vel Initium) sancti Evangelii secundum N.	† The continuation (or the beginning) of the holy Gospel according to St. N.
PEOPLE: Gloria tibi, Domine.	Glory be to Thee, O Lord.

The following may be said silently or the Proper Gospel may be read from the Missal by the leader.

JESUS speaks: If thou wilt enter into life, my child, and heaven, keep the commandments. Love thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. Seek first the kingdom of heaven, and all other things shall be given to thee. Love thy neighbor as thyself. Love thy enemies; do good to those who hate thee, and pray for those who persecute thee. Take thy cross upon thee and follow me. Watch and pray, that thou enter not into temptation. Happy they, who hear the word of God and keep it.

At the end of the Gospel.

PEOPLE: Laus tibi, Christe.	Praise be to Thee, O Christ.
PRIEST—(*inaudibly*) Per evangelica dicta deleantur nostra delicta.	By the words of the holy Gospel may our sins be blotted out.

THE CREED

In many Masses the Creed is omitted.

PRIEST: CREDO in unum
PEOPLE: Deum. Patrem omnipotentem, * factorem caeli et terrae, * visibilium omnium et invisibilium. * Et in unum Dominum Jesum Christum, * Filium Dei unigenitum. * Et ex Patre natum ante omnia saecula. * Deum de Deo, * lumen de lumine, * Deum verum de Deo vero. * Genitum, non factum, * consubstantialem Patri: * per quem omnia facta sunt. * Qui propter nos homines * et propter nostram salutem * descendit de caelis. * (*genuflect*) ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE: * ET HOMO FACTUS EST. * Crucifixus etiam pro nobis: * sub Pontio Pilato passus et sepultus est. * Et resurrexit tertia die, secundum Scripturas. * Et ascendit in caelum: * sedet ad dexteram Patris. * Et iterum venturus est cum gloria * judicare vivos et

I BELIEVE in one God, the Father Almighty, * Maker of heaven and earth, * and of all things visible and invisible. * And in one Lord Jesus Christ, * the only begotten Son of God. * Born of the Father before all ages. * God of God, light of light, * true God of true God. * Begotten, not made; * of one being with the Father; * by whom all things were made. * Who for us men, * and for our salvation * came down from Heaven. (*genuflect*) AND WAS MADE FLESH, * BY THE HOLY SPIRIT OF THE VIRGIN MARY: * AND WAS MADE MAN. * He was also crucified for us, * suffered under Pontius Pilate and was buried. * And on the third day He rose again * according to the Scriptures. * And ascending into Heaven, * He sitteth at the right hand of the Father. * And He shall come

mortuos: * cuius regni non erit finis. * Et in Spiritum Sanctum, Dominum et vivificantem: * qui ex Patre, Filioque procedit. * Qui cum Patre et Filio simul adoratur, * et conglorificatur: * qui locutus est per Prophetas. * Et unam, sanctam, catholicam et apostolicam Ecclesiam. * Confiteor unum baptisma * in remissionem peccatorum. * Et exspecto resurrectionem mortuorum. * Et vitam venturi saeculi. Amen.

again in glory * to judge the living and the dead; * and of His kingdom there shall be no end. * And in the Holy Spirit; * Lord and Giver of life, * who proceedeth from the Father and the Son. * Who together with the Father and the Son * is no less adored and glorified; * who spoke by the prophets. * And in one holy, Catholic and Apostolic Church. * I confess one baptism for the remission of sins. * And I look for the resurrection of the dead, * and the life of the world to come. Amen.

MASS OF THE FAITHFUL

THE OFFERTORY

The Priest begins the Offertory with the salutation—

PRIEST:	Dominus vobiscum.	The Lord be with you.
PEOPLE:	Et cum spiritu tuo.	And with thy spirit.
PRIEST:	Oremus.	Let us pray.

At Solemn High Mass the sub-deacon proceeds to the credence table, puts on the Humeral Veil, and takes the covered chalice to the altar. He gives it to the deacon who hands the paten with the host to the celebrant. (In Masses for the dead the paten is not removed from the altar by the sub-deacon, neither is the veil worn by him.)

The following may be said silently or the Proper Offertory Verse may be read from the Missal.

TO THEE, O Lord, have I lifted up my soul; in Thee, O my God, I put my trust, let me not be disappointed.

Circumstances permitting, the congregation may pray aloud the Offertory Prayers.

The Offering of the Bread

The priest elevates the paten with the host and says

SUSCIPE, sancte Pater, * omnipotens aeterne Deus, * hanc immaculatam hostiam, * quam ego indignus famulus tuus of-	ACCEPT, O holy Father, * almighty and eternal God, this spotless host, * which I, Thy unworthy servant, * offer unto Thee.

fero tibi * Deo meo vivo et vero, * pro innumerabilibus peccatis, * et offensionibus, * et negligentiis meis, * et pro omnibus circumstantibus, * sed et pro omnibus fidelibus christianis * vivis atque defunctis: * ut mihi, et illis proficiat ad salutem in vitam aeternam. Amen.

my living and true God, * to atone for my numberless sins, offences and negligences; * on behalf of all here present * and likewise for all faithful Christians living and dead, * that it may profit me and them * as a means of salvation unto life everlasting. Amen.

The Mingling of the Wine and the Water

The Priest goes to the Epistle side and pours wine into the chalice, blesses the water—not in Masses for the dead—and pours a few drops into the chalice.

At Solemn High Mass the deacon pours the wine into the chalice, the sub-deacon adds a few drops of the water which the celebrant has blessed.

DEUS, qui humanae substantiae dignitatem mirabiliter condidisti, * et mirabilius reformasti: * da nobis * per hujus aquae et vini mysterium, * ejus divinitatis esse consortes, * qui humanitatis nostrae fieri dignatus est particeps, * Jesus Christus, Filius tuus, Dominus noster: * Qui tecum vivit et regnat * in unitate Spiritus Sancti Deus: * per

O GOD, who hast established the nature of man in wondrous dignity * and even more wondrously hast renewed it, * grant that through the mystery of this water and wine, * we may be made partakers of His Divinity, * who has deigned to become partaker of our humanity, * Jesus Christ, Thy Son, our Lord, * who lives and reigns with

omnia saecula saeculorum. Amen.

Thee, in the union of the Holy Spirit, God world without end. Amen.

The Offering of the Wine

While offering the chalice at the middle of the altar, the following prayer is said.

OFFERIMUS tibi, Domine, * calicem salutaris, * tuam deprecantes clementiam: * ut in conspectu divinae majestatis tuae, * pro nostra et totius mundi salute, * cum odore suavitatis ascendat. Amen.

WE offer unto Thee, O Lord, * the chalice of salvation, * humbly begging of Thy mercy * that it may arise before Thy divine Majesty with a pleasing fragrance, * for our salvation and for that of all the world. Amen.

At Solemn High Mass the sub-deacon receives the paten from the deacon. He covers it with the veil, proceeds to the foot of the altar steps where he takes his stand behind the celebrant. He stays there until the conclusion of the Pater Noster. (This is not done in Masses for the dead).

The Offering of Ourselves

Making the Sign of the Cross with the chalice, the priest places it upon the corporal and covers it with the pall. Bowing down slightly, he says—

IN SPIRITU humilitatis, * et in animo contrito * suscipiamur a te, Domine: * et sic fiat sacrificium nostrum * in conspectu tuo hodie, * ut placeat tibi, Domine Deus.

IN a humble spirit and a contrite heart, * may we be accepted by Thee, O Lord, * and may our sacrifice so be offered in Thy sight this day * as to please Thee, O Lord God.

VENI, sanctificator, * omnipotens, aeterne Deus: * et benedic hoc sacrificium, * tuo sancto nomini praeparatum.

COME, Thou Sanctifier, almighty and eternal God, * and bless this sacrifice prepared for the glory of Thy holy Name.

* * * * * * * * * * * *

At Solemn Mass—Incensation of Offerings

The blessing of the incense.

PER intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene † dicere, et in odorem suavitatis accipere. Per Christum, Dominum nostrum. Amen.

BY the intercession of blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all His elect, may the Lord deign to bless this incense, and receive it as an odor of sweetness. Through Christ our Lord. Amen.

Incensing of the offerings.

INCENSUM istud a te benedictum ascendat ad te, Domine: et descendat super nos misericordia tua.

MAY this incense blessed by Thee, arise before Thee, O Lord, and may Thy mercy come down upon us.

Incensing the altar.

DIRIGATUR, Domine, oratio mea, sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum.

MAY my prayer be an incense-offering in Thy sight, my uplifted hands, as an evening-sacrifice.

Set, O Lord, a watch over

Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis: ut non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.

my mouth, and a guard over the door of my lips.

Permit not my heart to turn to evil, seeking pretexts for wickedness, with men who work iniquity.

Returning the censer.

ACCENDAT in nobis Dominus ignem sui amoris, et flammam aeternae caritatis. Amen.

MAY the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.

Celebrant, clergy and people are now incensed.

* * * * * * * * * * * *

Washing of the hands

The priest washes his fingers at the Epistle side. While doing so, he recites the following Psalm.

LAVABO inter innocentes manus meas: * et circumdabo altare tuum, Domine:

Ut audiam vocem laudis: * et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuae: * et locum habitationis gloriae tuae.

Ne perdas cum impiis, Deus, animam meam: * et cum viris sanguinum vitam meam:

I WILL wash my hands among the innocent: * and will walk 'round Thy altar, O God.

To hear the voice of Thy praise: * and to tell all Thy wondrous deeds.

Lord, I love the beauty of Thy house, * and the place where Thy glory dwells.

Destroy not my soul with the impious, O God, * nor my life with men of blood.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

In whose hands there is iniquity: * whose right hand is full of bribes.

Ego autem in innocentia mea ingressus sum: * redime me, et miserere mei.

But as for me, I walk in my innocence: * rescue me and be gracious to me.

Pes meus stetit in directo: * in ecclesiis benedicam te, Domine.

My foot is on the straight way: * in assemblies will I bless Thee, O Lord.

In Masses for the dead and in Passion-tide, the Gloria Patri—Glory be—is omitted.

Gloria Patri, et Filio, et Spiritui Sancto, sicut erat in principio, et nunc et semper: et in saecula saeculorum. Amen.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and and ever shall be: world without end. Amen.

Going to the middle of the altar, the priest bows down slightly, continues the prayer of oblation.

Prayer to the Holy Trinity

Local directions allowing, the people may pray aloud.

SUSCIPE, sancta Trinitas, * hanc oblationem, quam tibi offerimus * ob memoriam passionis, * resurrectionis et ascensionis Jesu Christi, Domini nostri: * et in honorem beatae Mariae semper Virginis, * et beati Joannis Baptistae, * et sanctorum Apostolorum, Petri et Pau-

ACCEPT, * most holy Trinity, * this offering which we are making to Thee * in remembrance of the Passion, Resurrection, and Ascension of Jesus Christ, our Lord; * and in honor of blessed Mary, ever Virgin, * blessed John the Baptist, the holy apostles, Peter and Paul,

li, * et istorum, et omnium Sanctorum: * ut illis proficiat ad honorem, * nobis autem ad salutem: * et illi pro nobis intercedere dignentur in caelis, * quorum memoriam agimus in terris. * Per eumdem Christum, Dominum nostrum. Amen.

* and of these (*martyrs whose relics are enclosed in altar stone*) and of all the saints; * that it may add to their honor and aid our salvation; * and may they deign to intercede in heaven for us who honor their memory here on earth. * Through the same Christ our Lord. Amen.

THE ORATE FRATRES

The priest kisses the altar and turns to the people. He says audibly—

PRIEST: ORATE, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

PRAY, brethren, that my sacrifice and yours may become acceptable to God the Father almighty.

PEOPLE: Suscipiat Dominus sacrificium * de manibus tuis, * ad laudem et gloriam nominis sui, * ad utilitatem quoque nostram, * totiusque Ecclesiae suae sanctae.

May the Lord accept the sacrifice at thy hands, * unto the praise and glory of His name, * for our advantage and that of all His holy Church.

PRIEST: Amen.

Amen.

With hands extended, the priest says—

THE SECRET(S)

The following may be said silently or the Proper Secrets may be read from the Missal by the leader.

GRANT us, we pray, O Lord, worthily to assist at these mysteries; because every time this commemorative sacrifice is celebrated, the work of our redemption is enacted. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end. Amen

In low Mass, sit—In high Mass, stand.

PREFACE AND SANCTUS

The priest now says in a louder voice, or sings—

PRIEST: Per omnia saecula saeculorum.	World without end.
PEOPLE: Amen.	Amen.
PRIEST: Dominus vobiscum.	The Lord be with you.
PEOPLE: Et cum spiritu tuo.	And with thy spirit.
PRIEST: Sursum corda.	Lift up your hearts!
PEOPLE: Habemus ad Dominum.	We have them lifted up to the Lord!
PRIEST: Gratias agamus Domino Deo nostro.	Let us give thanks to the Lord our God!
PEOPLE: Dignum et justum est.	It is meet and just!

The Trinity Preface for Sundays

On Trinity Sunday and all other Sundays of the year to which no special Preface is assigned.

VERE dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

IT IS truly meet and just, right and helpful unto salvation, always and everywhere to give thanks to Thee, holy Lord, Father almighty, eternal God, who with Thine only-begotten Son and the Holy Spirit art one God, one Lord; not in the unity of a single person, but in the Trinity of a single nature. For that which we believe on Thy revelation concerning Thy glory, that same we believe of Thy Son, that same of the Holy Spirit, without difference or discrimination. So that in confessing the true and everlasting Godhead, we shall adore distinction in persons, oneness in being, and equality in majesty. This the angels and archangels, the cherubim, too, and the seraphim do praise: day by day they cease not to cry out, saying as with one voice:

Kneel. The bell is rung three times.

PRIEST and PEOPLE:

SANCTUS, Sanctus, Sanctus, * Dominus, Deus Sabaoth. * Pleni sunt caeli et terra gloria tua. * Hosanna in excelsis. * Benedictus, qui venit in nomine Domini. * Hosanna in excelsis.

HOLY, holy, holy, Lord God of hosts! * Heaven and earth are filled with Thy glory. * Hosanna in the highest! * Blessed is he who comes in the name of the Lord. * Hosanna in the highest!

The Common Preface for Weekdays

For weekdays throughout the year to which no other Preface is assigned.

VERE dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus: per Christum, Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Coeli, coelorumque Virtutes, ac beata Seraphim socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas, deprecamur, supplici confessione dicentes:

IT IS truly meet and just, right and helpful unto salvation, always and everywhere to give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord. Through Him the angels praise Thy majesty, the dominations adore, the powers are in awe, the virtues of highest heaven and the blessed seraphim unite in blissful exultation. With them, we pray Thee, grant that our voices too may blend, saying in adoring praise:

"Sanctus, Sanctus, Sanctus, etc." as above.

THE CANON

All prayers during this part of Canon are said silently.

First Memento—The Church, Pope, Bishop

TE IGITUR, clementissime Pater, per Jesum Christum, Filium tuum, Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas et benedicas, haec dona, haec munera, haec sancta sacrificia illibata, in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.

THEREFORE, most gracious Father, we humbly beg of Thee and entreat Thee, through Jesus Christ, Thy Son, our Lord, to deem acceptable and bless these gifts, these offerings, these holy and unspotted oblations; which we offer unto Thee in first instance for Thy holy and Catholic Church, that Thou wouldst deign to give her peace and protection, to unite and guide her the whole world over; together with Thy servant, N., our Pope, and N., our Bishop, and all true believers, who cherish the catholic and apostolic faith.

Second Memento—Our Brethren on Earth

MEMENTO, Domine, famulorum famularumque tuarum (*name them*) et omnium circumstan-

BE mindful, O Lord, of Thy servants and handmaids (*name those for whom you wish to*

tium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibique reddunt vota sua aeterno Deo, vivo et vero.

pray), and of all here present, whose faith is known to Thee, and likewise their devotion, on whose behalf we offer unto Thee, or who themselves offer unto Thee, this sacrifice of praise for themselves and all their own, for the good of their souls, for their hope of salvation and deliverance from all harm, and who pay Thee the homage which they owe Thee, eternal God, living and true.

Third Memento—Our Brethren in Glory

COMMUNICANTES, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani,

IN THE unity of holy fellowship we observe the memory first of all, of the glorious and ever Virgin Mary, Mother of our Lord and God, Jesus Christ; next that of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul,

et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eumdum Christum Dominum nostrum. Amen.

Cosmas and Damian, and of all Thy saints, by whose merits and prayers grant that we may be always fortified by the help of Thy protection. Through the same Christ our Lord. Amen.

The priest extends his hands over the oblation and says the—

Prayers Renewing the Offerings

Here the bell is rung once.

HANC igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

GRACIOUSLY accept, then, we beseech Thee, O Lord, this service of our worship and that of all Thy household. Provide that our days be spent in Thy peace, save us from everlasting damnation, and cause us to be numbered in the flock Thou hast chosen. Through Christ our Lord. Amen.

QUAM oblationem tu, Deus, in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii, tui Domini nostri Jesu Christi.

Do Thou, O God, deign to bless what we offer, and make it approved, effective, right, and wholly pleasing in every way, that it may be, for our good, the Body and Blood of Thy dearly beloved Son, Jesus Christ, our Lord.

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum ad te Deum, Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

WHO, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to heaven, unto Thee, O God, His Father almighty, giving thanks to Thee, blessed, broke it, and gave it to His disciples, saying: Take ye all and eat of this.

The Words of Consecration of the Host

Priest bends over the Host and says—

HOC ES ENIM CORPUS MEUM.

FOR THIS IS MY BODY

The bell is rung.

The Elevation of the Sacred Host

During the elevation renew your faith in the Real Presence, look at the elevated Host, adore your Savior and God, and with faith, piety and love, say silently—

"MY LORD AND MY GOD"

7 years when recited at Elevation or time of Exposition. (107)

SIMILI modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas, ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis

IN LIKE manner, when the supper was done, taking also this goodly chalice into His holy and venerable hands, again giving thanks to Thee, He blessed it, and gave it to

suis, dicens: Accipite, et bibite ex eo omnes.

His disciples, saying: Take ye all, and drink of this:

The Words of Consecration of the Wine

Priest bends over the Chalice and says—

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL COVENANT: THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE FORGIVENESS OF SINS.

The Elevation of the Chalice

Priest genuflects and says—

Haec quotiescumque feceritis, in mei memoriam facietis.

As often as you shall do these things, in memory of Me shall you do them.

Then he elevates the chalice for adoration by the faithful, rests it upon the altar and again genuflects to adore the Precious Blood.

After the elevation of the chalice the priest continues in a quiet voice to recite the following—

Oblation of Victim to God

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui, Domini nostri, tam beatae passionis, necnon et ab

MINDFUL, therefore, O Lord, not only of the blessed Passion of the same Christ, Thy Son, our Lord, but also of His Resurrection from the dead,

inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimus praeclarae majestati tuae de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitae aeternae, et Calicem salutis perpetuae.

and finally His glorious Ascension into heaven, we, Thy servants, as also Thy holy people, offer unto Thy supreme majesty, of the gifts bestowed upon us, the pure Victim, the holy Victim, the all-perfect Victim, the holy Bread of life eternal and the Chalice of unending salvation.

Prayers for the Acceptance of the Sacrifice

SUPRA quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchae nostri Abrahae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

AND this do Thou deign to regard with gracious and kindly attention and hold acceptable, as Thou didst deign to accept the offerings of Abel, Thy just servant, and the sacrifice of Abraham our patriarch, and that which Thy chief priest Melchisedech, offered unto Thee, a holy sacrifice and a spotless victim.

SUPPLICES te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae: ut, quotquot ex hac altaris participatione sac-

Most humbly we implore Thee, almighty God, bid these offerings to be brought by the hands of Thy holy Angel unto Thy altar above; before the face of Thy divine majesty; that those of us who,

rosanctum Filii tui Corpus, et Sanguinem sumpserimus, omni benedictione caelesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

by sharing in the Sacrifice of this altar, shall receive the most sacred Body and Blood of Thy Son, may be filled with every grace and heavenly blessing. Through the same Christ our Lord. Amen.

Memento of our Brethren Departed

MEMENTO etiam, Domine famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.

Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum, Dominum nostrum. Amen.

BE mindful, O Lord, also of Thy servants and handmaids who have gone before us with the sign of faith, and rest in the sleep of peace. (*Name those you wish to remember.*) To these, O Lord, and to all who sleep in Christ, we beseech Thee, to grant of Thy goodness, a place of comfort, light and peace. Through the same Christ our Lord. Amen.

Prayer for Fellowship with the Saints

Striking his breast, the priest says—

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Mar-

TO US also, sinners, yet Thy servants, trusting in the greatness of Thy mercy, deign to grant some part and fellowship with Thy holy apostles and martyrs: with John, Ste-

tyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum, Dominum nostrum.

phen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy saints; into whose company we implore Thee to admit us, not weighing our merits, but freely granting us pardon. Through Christ our Lord.

All Sanctification Through Christ

PER QUEM haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis et praestas nobis.

THROUGH whom, Lord, Thou dost ever create, hallow, fill with life, bless and bestow upon us all these good things.

Great Solemn Offering—Climax and End of Canon

PER ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

THROUGH Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the union of the Holy Spirit, all honor and glory.

Raising his voice the priest says, or sings—

PRIEST: Per omnia saecula saeculorum.

World without end.

PEOPLE: Amen.

Amen.

THE SACRIFICIAL BANQUET

Preparation for Holy Communion

Pater Noster—The Lord's Prayer

Local directions allowing, the people may pray aloud.

PRIEST: PEOPLE: OREMUS. * Praeceptis salutaribus moniti * et divina institutione formati, * audemus dicere: *

PATER noster, qui es in caelis: * Sanctificetur nomen tuum: * Adveniat regnum tuum: * Fiat voluntas tua, sicut in caelo, et in terra. * Panem nostrum quotidianum da nobis hodie: * Et dimitte nobis debita nostra, * sicut et nos dimittimus debitoribus nostris. * Et ne nos inducas in tentationem.

LET US PRAY: * Directed by saving precepts * and schooled in divine teaching, * we make bold to say: *

OUR Father, who art in heaven, * hallowed be Thy name; * Thy kingdom come; * Thy will be done on earth as it is in heaven. * Give us this day our daily bread; * and forgive us our trespasses * as we forgive those who trespass against us. * And lead us not into temptation.

At Solemn High Mass the subdeacon now goes up to the altar and gives the paten to the deacon. Then he takes off the humeral veil.

PRIEST: Sed libera nos a malo.

But deliver us from evil.

PEOPLE: Amen.

Amen.

All pray silently.

LIBERA nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut, ope misericordiae tuae adjuti, et a peccato simus semper liberi et ab omni perturbatione securi.

DELIVER us, O Lord, we beseech Thee, from all evils, past, present and to come; and through the intercession of the glorious and blessed Mary, ever Virgin, Mother of God, together with Thy blessed apostles, Peter and Paul, and Andrew, and all the saints, grant of Thy goodness, peace in our days, that aided by the riches of Thy mercy, we may be always free from sin and safe from all disquiet.

The Breaking of the Sacred Host

Per eumdem Dominum nostrum Jesum Christum, Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Through the same Jesus Christ, Thy Son, our Lord, who lives and reigns with Thee, in the union of the Holy Spirit, God.

The Mingling of the Body and the Blood

PRIEST: PER omnia saecula saeculorum.	World without end.
PEOPLE: Amen.	Amen.
PRIEST: Pax Domini sit semper vobiscum.	May the peace of the Lord be always with you.
PEOPLE: Et cum spiritu tuo.	And with thy spirit.

All pray silently.

HAEC commixtio, et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.	May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ help us who receive it unto life everlasting. Amen.

THE AGNUS DEI

Bowing down, strike your breast three times—

PRIEST: AGNUS Dei, qui tollis peccata mundi:	LAMB of God, who takest away the sins of the world,
PEOPLE: Miserere nobis.	Have mercy on us.
PRIEST: Agnus Dei, qui tollis peccata mundi:	Lamb of God, who takest away the sins of the world,
PEOPLE: Miserere nobis.	Have mercy on us.
PRIEST: Agnus Dei, qui tollis peccata mundi:	Lamb of God, who takest away the sins of the world,
PEOPLE: Dona nobis pacem.	Grant us peace.

In Masses for the dead the following form is used.

PRIEST: AGNUS Dei, qui tollis peccata mundi:	LAMB of God, who takest away the sins of the world,
PEOPLE: Dona eis requiem.	Grant them rest.
PRIEST: Agnus Dei, qui tollis peccata mundi:	Lamb of God, who takest away the sins of the world,

PEOPLE: Dona eis requiem.	Grant them rest.
PRIEST: Agnus Dei, qui tollis peccata mundi:	Lamb of God, who takest away the sins of the world,
PEOPLE: Dona eis requiem sempiternam.	Grant them eternal rest.

(Prayer for Peace omitted in Masses for the dead).

Prayer for Peace

DOMINE Jesu Christe, * qui dixisti Apostolis tuis: * Pacem relinquo vobis * pacem meam do vobis: * ne respicias peccata mea, sed fidem Ecclesiae tuae: * eamque secundum voluntatem tuam * pacificare et coadunare digneris: * Qui vivis et regnas Deus per omnia saecula saeculorum. Amen.

O LORD Jesus Christ, who hast said to Thy apostles: * Peace I leave you, My peace I give to you, * regard not my sins but the faith of Thy Church, * and deign to give her peace and unity according to Thy will. * Who livest and reignest God world without end. Amen.

At Solemn Mass the Kiss of Peace is here exchanged among the clergy. Celebrant kisses the altar and gives the kiss of peace to the deacon, saying:

Pax tecum.	Peace be with you.

(The kiss of peace is not given at Low Mass nor at Masses for the dead.)

Prayer for Fidelity

DOMINE Jesu Christe, Fili Dei vivi, * qui ex voluntate Patris, * coope-

O LORD, Jesus Christ, Son of the living God: * Who by the will of the

rante Spiritu Sancto, * per mortem tuam mundum vivificasti: * libera me per hoc sacrosanctum Corpus et Sanguinem tuum * ab omnibus iniquitatibus meis, et universis malis: * et fac me tuis semper inhaerere mandatis, * et a te nunquam separari permittas: * Qui cum eodem Deo Patre, * et Spiritu Sancto * vivis et regnas Deus * in saecula saeculorum. Amen.

Father, with the cooperation of the Holy Spirit, * hast by Thy death given life to the world, * deliver me by this Thy most sacred Body and Blood*from all my sins and from every evil. * Make me always cling to Thy commands, and never permit me to be separated from Thee. * Who with the same God the Father and the Holy Spirit livest and reignest, * God world without end. Amen.

Prayer for the Lifegiving Bread

PERCEPTIO Corporis tui, Domine Jesu Christe, * quod ego indignus sumere praesumo, * non mihi proveniat in judicium et condemnationem: * sed pro tua pietate * prosit mihi ad tutamentum mentis et corporis, * et ad medelam percipiendam: * Qui vivis et regnas cum Deo Patre * in unitate Spiritus Sancti Deus, * per omnia saecula saeculorum. Amen.

LET not the partaking of Thy Body, * O Lord Jesus Christ, * which I, though unworthy, make bold to receive, * turn to my judgment and condemnation, * but by reason of Thy loving kindness, may it be to me a safeguard of both soul and body, * and an effective remedy.* Who livest and reignest with God the Father in the union of the Holy Spirit, * God world without end. Amen.

The Communion of the Celebrant

The priest genuflects, and taking the Host says—

PANEM caelestem accipiam, et nomen Domini invocabo.

I WILL take the Bread of Heaven, and call upon the name of the Lord.

Before the Priest's Communion the bell is rung three times; at each stroke, strike your breast and say silently—

DOMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that Thou shouldst come under my roof; but only say the word and my soul will be healed.

Receiving the Sacred Host the Priest says—

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

MAY the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

After receiving the Sacred Host the priest says—

QUID retribuam Domino pro omnibus, quae retribuit mihi?

Calicem salutaris accipiam, et nomen Domini invocabo.

Laudans invocabo Dominum, et ab inimicis meis salvus ero.

WHAT return shall I make to the Lord for all He hath given me?

I will take the chalice of salvation, and I will call upon the name of the Lord.

Praising will I call upon the Lord and I shall be saved from my enemies.

Taking the chalice in his right hand and making the Sign of the Cross with it, the priest says—

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The priest now consumes the Precious Blood.

* * * * * * * * * * * *

Continue prayers following the stars if Holy Communion is not to be distributed to the Congregation.

If any of the faithful are to receive Holy Communion, say the Confiteor as found on page 17—

The Communion of the Faithful

The Priest turns to the people and says—

PRIEST: MISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam.

May almighty God have mercy on you, forgive you your sins and bring you to life everlasting.

PEOPLE: Amen.

Amen.

PRIEST: Indulgentiam, absolutionem, † et remissionem, peccatorum vestrorum, tribuat vobis omnipotens et misericors Dominus.

May the almighty and merciful Lord grant you pardon, absolution † and full remission of your sins.

PEOPLE: Amen.

Amen.

Again facing the people and holding the Sacred Host in his hand, the Priest says—

ECCE Agnus Dei, ecce qui tollit peccata mundi.	Behold the Lamb of God, behold Him who takes away the sins of the world.

Strike your breast three times and with faith say three times with the priest—

DOMINE, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.	LORD, I am not worthy that Thou shouldst come under my roof; but only say the word and my soul will be healed.

For each communicant the priest says—

CORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.	MAY the Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

(Those who do not communicate sacramentally, may do so spiritually.)

PRAYER FOR SPIRITUAL COMMUNION

MOST loving Jesus, I adore Thee with a lively faith, Who art present in this Sacrament by virtue of Thy infinite power, wisdom, and goodness. But conscious of my infirmities and sins, I dare not now receive Thee sacramentally. All my hope is in Thee! I love Thee, O Lord, with all my heart who hast loved me; and therefore I desire to receive Thee now spiritually. Come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me, for I am hungry; strengthen me, for I am weak; enliven and sanctify me with Thy sacred Body and Blood; deliver me from

all sin, and make me always obedient to Thy commands; and let me never be separated from Thee, my Savior, Who with the Father and the Holy Spirit, livest and reignest, one God, for ever and ever. Amen.

3 years—(135)

* * * * * * * * * * * *

PURIFICATION OF THE CHALICE

The First Ablution

QUOD ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

WHAT has passed our lips as food, O Lord, may we possess in purity of heart, that what is given us in time, be our healing for eternity.

The Last Ablution

CORPUS tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.

MAY Thy Body, O Lord, which I have eaten, and Thy Blood which I have drunk, cleave unto my very soul, and grant that no trace of sin be found in me, whom these pure and holy mysteries have refreshed. Who livest and reignest world without end. Amen.

The priest, after cleansing chalice folds corporal which he inserts in burse. He then rearranges chalice and all connected with it as at the beginning of Mass. At Solemn High Mass the subdeacon takes the chalice for cleansing, he then arranges the covering and removes the chalice to the credence table.

THE COMMUNION ANTHEM

The following may be said silently or the Proper Communion Verse read from the Missal.

THOU hast given us, O Lord, bread from heaven, having in it all that is delicious and the sweetness of every taste.

The priest turning to the people says—

PRIEST:	Dominus vobiscum.	The Lord be with you.
PEOPLE:	Et cum spiritu tuo.	And with thy spirit.

POSTCOMMUNION PRAYER (S)

The following may be said silently or the Proper Post Communions read from the Missal.

I THANK Thee, O Lord, for the grace of this Holy Mass. Once more I unite my prayers with the prayers of the priest, recommending to Thee all my wants, as well as the needs of all for whom I am bound to pray. Graciously hear our prayers, and grant us whatever is salutary for soul and body. Through Christ our Lord. Amen.

After each Post Communion Prayer—

PRIEST:	Per omnia saecula saeculorum.	World without end.
PEOPLE:	Amen.	Amen.

The Dismissal and the Blessing

PRIEST:	Dominus vobiscum.	The Lord be with you.
PEOPLE:	Et cum spiritu tuo.	And with thy spirit.

At Solemn High Mass the "Ite, missa est" or "Benedicamus Domino" is chanted by the deacon.

PRIEST:	Ite, missa est.	Go: you are sent forth
PEOPLE:	Deo gratias.	Thanks be to God.

In Violet, votive Masses and in those in which the Gloria is omitted the form is—

PRIEST:	Benedicamus Domino.	Let us bless the Lord.
PEOPLE:	Deo gratias.	Thanks be to God.

In Masses for the dead, the following is said—

PRIEST:	Requiesa(n)t in pace.	May he, (she) (they) rest in peace.
PEOPLE:	Amen.	Amen.

Before the Blessing the following is said silently—

PLACEAT tibi, sancta Trinitas, obsequium servitutis meae: et praesta; ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

MAY the tribute of my worship be pleasing to Thee, most holy Trinity, and grant that the sacrifice which I, all unworthy, have offered in the presence of Thy majesty, may be acceptable to Thee, and through Thy mercy obtain forgiveness for me and all for whom I have offered it. Through Christ our Lord. Amen.

The priest kisses the altar and gives the people his blessing. (Not in Masses for the dead.)

Kneel for the blessing—

PRIEST: BENEDICAT vos omnipotens Deus, Pater, et Filius, † et Spiritus Sanctus.	MAY God almighty bless us, the Father, the Son, † and the Holy Spirit.
PEOPLE: Amen.	Amen.

Going to the Gospel side of the altar, the priest makes the Sign of the Cross on the altar, then upon his forehead, lips and breast and reads the last Gospel.

Stand for—

THE LAST GOSPEL

PRIEST: Dominus vobiscum.	The Lord be with you.
PEOPLE: Et cum spiritu tuo.	And with thy spirit.
PRIEST: INITIUM sancti Evangelii secundum Joannem. †	The beginning of the holy Gospel according to St. John. †
PEOPLE: Gloria tibi, Domine.	Glory be to Thee, O Lord.

PRIEST and PEOPLE:

IN PRINCIPIO erat Verbum, * et Verbum erat apud Deum, * et Deus erat Verbum. * Hoc erat in principio apud Deum. * Omnia per ipsum facta sunt: * et sine ipso factum est nihil, quod factum est: * in ipso vita erat, * et vita erat lux hominum: * et lux in tenebris lucet,	IN THE beginning was the Word, * and the Word was with God; * and the Word was God. * He was in the beginning with God. * All things were made through Him, * and without Him was made nothing that was made. * In Him was life, * and the life was the light of men.

* et tenebrae eam non comprehenderunt. * Fuit homo missus a Deo, * cui nomen erat Joannes. * Hic venit in testimonium, * ut testimonium perhiberet de lumine, * ut omnes crederent per illum. * Non erat ille lux, * sed ut testimonium perhiberet de lumine. * Erat lux vera, quae illuminat omnem hominem * venientem in hunc mundum. * In mundo erat, * et mundus per ipsum factus est, * et mundus eum non cognovit. * In propria venit, et sui eum non receperunt. * Quotquot autem receperunt eum, * dedit eis potestatem filios Dei fieri, * his, qui credunt in nomine ejus: * qui non ex sanguinibus, * neque ex voluntate carnis, * neque ex voluntate viri, * sed ex Deo nati sunt. * *(genuflect)* ET VERBUM CARO FACTUM EST, * et habitavit in nobis: * et vidimus gloriam ejus, * gloriam quasi Unigeniti a Patre, * plenum gratiae et veritatis. *

* And the light shines in the darkness; * and the darkness grasped it not. *

There was a man, one sent from God, * whose name was John. * This man came as a witness, * to bear witness concerning the light, * that all might believe through him. * He was not himself the light, * but was to bear witness to the light. * It was the true light that enlightens every man who comes into the world. * He was in the world, * and the world was made through Him, * and the world knew Him not. * He came unto His own, * and His own received Him not. * But to as many as received Him, *He gave the power of becoming sons of God, * to those who believe in His name: * who were born not of blood, * nor of the will of flesh, * nor of the will of man, * but of God. * *(genuflect)* AND THE WORD WAS MADE FLESH, AND DWELT AMONG US. * And we

saw His glory -*- glory as of the only-begotten of the Father -*- full of grace and of truth. *

PEOPLE: Deo gratias. | Thanks be to God.

PRAYERS AFTER LOW MASS

according to the Holy Father

To be said kneeling after the celebration of Low Mass

Repeat three times—

℣. Hail Mary . . .

℟. Holy Mary . . .

HAIL, holy Queen, Mother of mercy, hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

LET US PRAY—

O GOD, our refuge and our strength, look down with favor upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, blessed Joseph, of Thy holy apostles, Peter and Paul, and all the saints, mercifully and graciously hear the prayers which we pour forth to Thee for the conversion of sinners and for the liberty and exaltation of Holy

Mother Church. Through the same Christ our Lord.

℟. Amen.

ST. MICHAEL, the archangel, defend us in battle, be our protection against the malice and snares of the devil. We humbly beseech God to command him, and do thou, O prince of the heavenly host, by the divine power thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls.

℟. Amen.

10 years—(628)

Repeat the following invocation three times.

℣. Most Sacred Heart of Jesus,

℟. Have mercy on us.

7 years—(628)

THANKSGIVING PRAYERS AFTER MASS AND HOLY COMMUNION

Ant.—Let us sing the hymn of the three children, which these holy ones sang of old in the fiery furnace, thereby giving praise to the Lord. (P. T. Alleluia).

CANTICLE of DANIEL

ALL the works of the Lord, bless the Lord; * praise and exalt Him above all forever.

O angels of the Lord, bless the Lord; * O heavens, bless the Lord.

O you waters that are above the heavens, bless the Lord; * O all you powers of the Lord, bless the Lord.

O sun and moon, bless the Lord; * O stars of heaven, bless the Lord.

O showers and dew, bless the Lord; * O all you spirits of God, bless the Lord.

O fire and heat, bless the

Lord; * O cold and heat, bless the Lord.

O dews and hoar-frost, bless the Lord; * O frost and cold, bless the Lord.

O ice and snow, bless the Lord; * O nights and days, bless the Lord.

O light and darkness, bless the Lord; * O lightnings and clouds, bless the Lord.

O let the earth bless the Lord; * let it praise and exalt Him above all forever.

O mountains and hills, bless the Lord; * all things that spring up in the earth, bless the Lord.

O fountains, bless the Lord; * seas and rivers, bless the Lord.

O whales, and all that move in the waters, bless the Lord; * all fowls of the air, bless the Lord.

O all beasts and cattle, bless the Lord; * praise and exult Him forever.

O all you sons of men, bless the Lord; * let Israel bless the Lord.

O priests of the Lord, bless the Lord; * servants of the Lord, bless the Lord.

O you spirits and souls of the just, bless the Lord; * you holy and humble of heart, bless the Lord.

Ananias, Azarias and Misael, bless the Lord; * praise and exalt Him above all forever.

Let us bless the Father and the Son with the Holy Spirit; * let us praise and exalt Him above all forever.

Blessed art Thou, O Lord, in the firmament of heaven; * worthy to be praised, and glorious, and exalted above all forever.

PSALM 150

PRAISE the Lord in His Sanctuary, * praise Him in the firmament of His strength.

Praise Him for His mighty deeds, * praise Him for His sovereign greatness.

Praise Him with trumpet blast; * praise Him with psaltery and harp.

Praise Him with timbrel

and dance, * praise Him with stringed instruments and flute.

Praise Him with resounding cymbals, praise Him with cymbals that clang: * let everything that breathes praise the Lord!

Glory be to the Father . . .

Ant.—Let us sing the hymn of the three children, which these holy ones sang of old in the fiery furnace, thereby giving praise to the Lord. (P. T. Alleluia).

LORD, have mercy on us. * Christ, have mercy on us. * Lord, have mercy on us. * Our Father . . .

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. May all Thy works praise Thee, O Lord.

℟. And may Thy Saints bless Thee.

℣. Thy Saints shall rejoice in glory.

℟. They shall rejoice in their beds.

℣. Not to us, O Lord, not to us.

℟. But to Thy Name give glory.

℣. O Lord, hear my prayer.

℟. And let my cry come to Thee.

LET US PRAY.—

O GOD, Who allayed the flames of fire for the three children, mercifully grant that the flames of vice may not consume us, Thy servants. Direct, O Lord, we beseech Thee, our actions by Thy inspiration and carry them on by Thy aid, that every prayer and work of ours may begin always from Thee and through Thee be ended.

Grant us, O Lord, we beseech Thee, to extinguish the flames of our sins, even as Thou didst strengthen blessed Lawrence to overcome his fiery torments. Through Christ our Lord.

℟. Amen.

PRAYER BEFORE A CRUCIFIX

LOOK down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; and while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, and calling to mind the words which David Thy prophet said of Thee, my good Jesus: "They have pierced My hands and My feet; they have numbered all My bones." (Ps. 21. 17,18).

ANIMA CHRISTI

SOUL of Christ, be my sanctification.
Body of Christ, be my salvation.
Blood of Christ, fill all my veins.
Water of Christ's side, wash out my stains.
Passion of Christ, my comfort be.
O good Jesus, listen to me.
In Thy wounds I fain would hide.
Ne'er to be parted from Thy side.
Guard me should the foe assail me.
Call me when my life shall fail me.
Bid me come to Thee above,
With Thy saints to sing Thy love
World without end. Amen.

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MOST amiable Jesus, to prove my gratitude and in reparation for my many acts of infidelity, I give Thee my heart. I consecrate myself wholly to Thee, and I resolve, with Thy grace, not to offend Thee again.

ADORO TE DEVOTE

O Godhead hid, devoutly
I adore Thee,
Who truly art within the
forms before me;
To Thee my heart I bow
with bended knee,
As failing quite in contemplating Thee.

Sight, touch, and taste in
Thee are each deceived;
The ear alone most safely
is believed:
I believe all the Son of
God has spoken,
Than Truth's own word
there is no truer token.

God only on the Cross lay
hid from view;
But here lies hid at once
the Manhood too:
And I, in both professing
my belief,
Make the same prayer as
the repentant thief.

Thy wounds, as Thomas
saw, I do not see;
Yet Thee confess my Lord
and God to be:
Make me believe Thee
ever more and more;
In Thee my hope, in Thee
my love to store.

O thou Memorial of our
Lord's own dying!
O Bread that living art
and vivifying!
Make ever Thou my soul
on Thee to live;
Ever a taste of heavenly
sweetness give.

O loving Pelican! O Jesu,
Lord!
Unclean I am, but cleanse
me in Thy Blood;
Of which a single drop, for
sinners spilt,
Is ransom for a world's
entire guilt.

Jesu! Whom for the present veil'd I see,
What I so thirst for, O
vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy
glory in beholding.

Amen.